

God we serve? "If God be for us, who can be against us?"

The two literary societies of Mississippi College, the Hermenian and Philomathean, have our sincerest thanks for invitations to attend their anniversary occasions. The bare thought of such a thing reminds us of our college days, and causes us to feel young again. "The boys" have our best wishes for a real good time.

We learn from a private note from Bro. Jeff A. Rogers, at Nettleton, that the new house of worship there is nearly completed. They hope to get into it by the third Sunday in this month. Bro Rogers is one of the latest comers into the ministry, but is already doing an excellent work. He is one of the best friends of the Record and thinks it a great help to him in his work. His lies with cash and good words are frequent. May the Lord greatly prosper him in his work.

two addresses each day to audiences of from 200 to 300, including the young ladies of that population and excellent institution. He found Blue Mountain a pleasant village and the school all aglow with earnest endeavor, busy, healthy and happy. The good Bishop had many nice things to say about his Columbus pastorate, in a sort of "it just whistled itself" way. The truth is he just loves those people so well he can't help but talk about them.

at the present term of court, is said to be the best we have had in years, and the result is gamblers and white key dealers are likely to get their deserts. Bro. S. R. Whitten is the foreman.—It is now stated that Mr. Spurgeon thought Dr. Pierson, the Presbyterian preacher, a Baptist when he invited him to supply for him, and it is also affirmed that Pierson will soon receive believer's baptism and become a Baptist.—The Central Baptist states that Rev. T. Walne, of Mississippi, has been called to the pastorate of the De-

hope to meet you there; would like to have a long talk with you."—Deacon John A. Fant, Union, S. C. Yes, Bro. Fant, we must do that very thing. Your old pastor has not forgotten the many talks we used to have when shoulder to shoulder worked to build up our church in your city. Bring Dr. Lamplsey with you, and tell your church to pay his way. They will do what you say. We like to be the pastor of a church where we have a good old deacon who rules as you do.—We acknowledge the receipt of the Life of Dr. Lamplsey by Rev. Robt. Shindler.

ed certain amounts, and others have promised to help later on, and it is hoped that many other to whom I have written will help. If the brethren knew how needful, the work I am trying to do, is, and how important, I am sure they would respond with a contribution, though ever so small.

Dear Brethren, may I not ask you once more to help?

Hoping all to whom I have sent letters will respond soon, with a little help, I am, as ever, your fraternal.

J. J. W. M.

Centennial service, 2:30 p. m.—
Elders W. B. Crumpton, S. O. Y
Ray and J. M. Phillips.
7:30 p. m., Subject: Organization
of the church, its mission on earth—
Eld. O. D. Bowen; alternate G. M.
Parker.

THY LOVE.

It was no love of mine dear Lord,
That won thy love for me;
Open were thy compassions poured
From the accursed tree.
And how I hold thee by no hands
Of saintly prayer or deed;
I hold thee with my trembling hands—
These hands of guilt and need.
Savior and sinner, we have met;
And meeting, will not part.
The blood that bought me claims me
Yet, Christ has me in his heart.
So pure, though vile; and rich, though
poor.
I have my all in thee;
Beloved and loving, pledged secure
To all eternity.

—SELECTED.

HOME MISSIONS AND THE COLORED PEOPLE.

In one of our Baptist Conventions the pastor of the church with which we were meeting, came to me and asked me to permit him to have me appointed to preach to the colored people on Sunday. I did not decline, nor did I feel myself the least honored among the preachers in attendance. It was such work as I was accustomed to. So, now, I can truthfully say that I believe in my country.

In discussing the question, I wish first to call attention to some facts: to some facts which stand established as to such whether we are willing to recognize them or not and which would better be recognized and squarely faced.

The negro is here. He is here thick and he is here to stay. He is on the increase and he is more and more coming to recognize the South as his permanent home. Notwithstanding the fact that there is an occasional exodus from some one section or another, yet every thinking man must see that the great bulk of the colored population is destined to remain in the South. We could not in any legitimate way rid ourselves of them if we would, and in my opinion, we would not if we could.

2. He is not only here but he is here to influence in his small measure the civilization of this country for all time to come. On our social life, on our political interests and on the morals of our country he will have his influence. We cannot ignore him and we must not cast the matter lightly aside, for the negro will have a mighty influence upon the future history of this country. It is a fact that must be accepted and dealt with.

3. Another fact which many of our people have not accepted as a fact is this: the negro is going to be educated. This is already decided, it is no longer an open question. For my part, I believe it is rightly decided. I do not believe that ignorance helps or intelligence hurts any people, but whatever may be your opinion about the advisability of educating the negro, the die is cast. He has the common schools and they will never be taken from him and he is patronizing them. He has seminaries, colleges, universities and they are permanently endowed and forever established. Take a few figures.

From the close of the war to 1889, the North contributed over fifteen millions of dollars for the education of the negro in the South, and the South herself, in the support of common schools and otherwise, contributed over thirty-seven millions.

In 1889, there were in the colored public schools of the sixteen slave States and the District of Columbia 1,215,982 students. And, in addition to the public schools, there were 53 schools for the secondary instruction of colored people, 41 schools for the training of colored teachers, 22 colored colleges and universities, 22 schools of theology for colored people, 3 medical schools, 2 schools of dentistry and 1 of pharmacy, besides 9 institutions for the deaf, dumb and blind. The medical department of the Central Tennessee College alone had turned out 104 colored physicians with the degree of M. D. In our own State of Mississippi the salaries of colored teachers during that year amounted to over \$341,000, the enrollment of colored children in the public schools of the State was over 172,000, while 53 out of every hundred of the colored people identified to the public schools took advantage of them and only 46 out of every hundred of the white people.

These are the official statistics of the Commissioner of education for 1889 and the figures have had over two years to accumulate. Verily the question of the education of the negro is settled. I repeat, I think it has been settled, correctly, but, however that may be, it stands as a fact. True there is much thinking, much giving and much work that still needs to be done along the line of the negro's education, but my point is that in dealing with the negro we are dealing with a race that is destined to be a fairly well educated race: a race that is not going to remain in its present ignorance.

Having stated these facts, let us come to the main question that concerns us as a denomination of Christians: Shall we give them the gospel? Shall this race that is here in such vast numbers and here in such vast numbers and here in such vast numbers must exert an influence on all of our interests, this race that has and is making use of educational facilities, shall this race be a Christian race or not? And shall we, their more favored brethren, do our part in making them a Christian people and have our share in their final good will and gratitude?

But, before I discuss this, let me ask a subsidiary question: What

does the negro need religiously? He does not need converting from heathenism for the Christian religion is his accepted religion. He does not need converting from skepticism for there are few skeptics among them. He has churches and preachers by the thousand and a large proportion of the negroes are church members. But they sadly need clearer ideas of the plan of salvation, a more intelligent understanding of scripture truths in general and a thorough toning up on the reality of religion. The negro is not as a race vicious, but he is non-moral, he is not skeptical, but he is superstitious, he is not hard to bring to a profession of religion, but alas I fear that it is oftentimes (as is too often the case with white people) emotion rather than genuine trust in Christ. They need a more intelligent ministry, and they need the encouragement and help of intelligent and consecrated white Christians, preachers and laymen.

Shall we meet their religious wants? Shall we evangelize the colored race? I answer yes, for more reasons than one.

1. Self interest. We must elevate them lest they degrade us, we must Christianize them lest they give our country trouble. A converted negro (and there are such) and especially a converted negro who is intelligent in scripture teachings will be more ready to take his proper place socially than one who is unconverted, he will be less trouble in politics and his moral influence will be far better. I have known Christian negroes to be honestly shocked at the language or conduct of white church members. And I have known Christian negroes whose language and lives were such as made them altogether safe companions for the white boy who worked in company with them. If we are to live in the same country with them, our own interest demands that they be brought to Christ; and, if both races could be brought to walk with Christ the negro problem would be gloriously settled.

2. But apart from all self-interest, we must give the negro the gospel in obedience to the Christ who has taught us the brotherhood of man and commanded us to preach the gospel to every creature, in obedience to that spirit of love within us which would have all men saved, and in imitation of that perfect example which despised not the weakness and vileness of men.

How must the work be done? 1. Much, of course, must be done by individual conduct and effort. Let every Christian act the Christian in his dealings with the negroes, and let us lose no opportunity to teach them.

2. But much can be done through our mission boards. Our Home Mission Board of the Southern Baptist Convention has about 60 missionaries working among the negroes. Some of them are white men and some are intelligent, consecrated colored men. The negroes receive them kindly and appreciate their services. They want more such helpers and the board is anxious to give them and will do so when the money is furnished by the people. The main work of these missionaries is in bringing their leaders and more especially their preachers to clearer and stronger conceptions of Bible truths and into more intelligent methods of teaching and preaching them. It is a great work; may God enlarge it.

Let me emphasize, too, the fact that it is the Southern Board that is doing this work among the freedmen. In the matter of the negro's education, the South has done far more than the North, as was shown by statistics in the first part of this paper. That is as it should be. And, brethren, in the negro's evangelization the South must play the leading part. They are our neighbors and friends, we love their souls and feel an interest in their welfare, and we have the practical knowledge of their nature and needs which will enable us to help them as others could not.

But again it is the Southern Baptist Board. God has laid the special responsibility of this people's elevation upon the Baptists. The negroes seem almost naturally Baptists. One of them in explaining why said: "Boss, I don't know 'cep'n dat we dey book reads." There are colored Baptists, which is 38,000 more than belong to all other denominations put together.

Are the results of the work thus far encouraging? I would not be over hopeful but I must say yes, decidedly so. The results cannot be expressed in figures, but we need only to lift up our eyes and see. In some sections doubtless it seems as if there had been no improvement at all, but this is true of white people also, and in other sections the improvement is marked. I have met a number of intelligent and at the same time consecrated preachers among them, and the number of such preachers is growing. When we take their past history into consideration we must expect slow progress, but there is evidently progress.

CONCLUSION.

Finally, brethren, let me ask two questions:

1. How shall it be in the South one hundred years in the future? The two races will be here. Shall there be prejudice and bitterness and conflict or shall there be kindness and harmony, which?

2. What shall become of the immortal souls of these millions of

people and their posterity? The answer is largely with the Christian white people of the South and I have my responsibility and you have yours.

REGENERATION.

BY C. W. SIBLEY.

Does the Bible teach regeneration? If so, how and where?

1. Where? We turn to Titus 3:5, and we find language like this: "Not by works of righteousness which we have done, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." Also 1 Peter 1:23, "Being born again, not of perishable seed, but of imperishable, through the word of God, which lives and abides forever." Also 1 John 2:29, "If ye know that he is righteous, ye know that every one that does righteousness has been begotten of him." Once more: 1 John 5:1, "Every one who believes that Jesus is the Christ has been begotten of God."

Now, then, after having read the above references, it is perfectly clear that the Bible does teach the doctrine of regeneration, or the new, or another birth. If this is not clear enough, we have only to throw on the light of other passages which present the subject from another point of view. For instance, where the scriptures speak of passing from death to life; of being new creatures, etc.

2. How is regeneration taught, or, to be more specific, what is the nature of the change expressed by the scriptures referred to? It is not a bodily change, for the body is to be changed in the resurrection. What then? It is clearly a change in man's spiritual being. Such a change as originates in the soul of man, a disposition to holiness. Before regeneration there is no such disposition. It is all darkness, death, enmity to God, disobedience. Upon and after regeneration it is light, life, love, obedience, joy in the Holy Spirit.

But how is this change wrought—this disposition to holiness produced? Not by any power inherent in the man; for the mind of the natural man is carnal; not subject to the law of God, neither indeed can it be. Neither is their any outward act through which the change can be effected. For whatsoever is not of faith is sin, and there can be no faith until a disposition to faith has been originated.

The question remains, then, how is a soul regenerated? What agencies are employed by God in transforming a soul from a state of darkness to one of light? To my mind the following scriptures make it plain that God, the Holy Spirit, unassisted by the will of man, is the power in regeneration. "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:13. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."—John 3:6. Other passages might be cited, but these two are sufficient to show the Spirit's authorship in regeneration.

But there are scriptures which teach a joint action, so to speak, between the Spirit and the truth, or word, in regeneration. Jas. 1:18—"Of his own will he begat us by the word of truth." How shall we understand this? It is an extension of the fact that God, the Spirit, is the author or source of spiritual life in the soul, showing that the soul so quickened, comes to a state of conscious being through the power of truth. The Spirit originates a disposition, renders the soul susceptible, while the light of truth, in its conscious workings, leads the troubled soul to Christ, where it finds salvation from sin in this atoning death and interceding life. The Spirit and the truth working, in a sense, simultaneously, and yet the Spirit's work logically preceding that of the truth. This is necessarily the case, or else the truth, wielded by man, independent of the Spirit, would effectually regenerate a soul. But, to the contrary, we find the truth powerless without the Spirit.

Now for a review of the ground over which we have gone. The scriptures teach the doctrine of regeneration. They teach that regeneration is the process of begetting again to life, souls that are dead in sin. They teach that God, the Spirit, is the originating source of the soul's regeneration, and that the truth, sanctified by the same Spirit, brings out the conscious image of Christ in the spiritually renewed soul. But included in this conscious working of the truth, blessed by the Spirit, is repentance towards God and faith towards Christ—time only being logical—so that the scriptures, in speaking of regeneration or the new birth, or being saved, refer in some places to the specific work of the Spirit; in others to Christ, and still in others to the servants of Christ. Hence, in popular language, regeneration is one grand sweep of a soul from the darkness of sin to the light and liberty of the children of God. Old things pass away and all things become new. The soul that was awfully dead in sin and to holiness now breathes and enjoys the atmosphere of spiritual life in Christ. That soul, rapturously joyful in its new life, and joyfully aspiring in its new obligations, blesses "the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heav-

enly places in Christ; as he chose us in him before the foundation of the world, that we should be holy and blameless before him in love."

"THINK ON THESE THINGS."

One of my first acts after taking charge of the church in Brownsville, Tenn., (my first pastorate) was the appointment by the church of a "visiting committee" of sisters, whose duty it was to visit the poor female members of the church in a social way; to cultivate their social feelings, especially the feeling of sisterhood. The committee consisted of three ladies, all married, two of them ladies of wealth, the other the wife of a carpenter. They were young ladies, and are all living to-day; all equally respectable and esteemed for their piety and Christian virtues. They went to work with the zeal of Phoebe and the devotion of Mary, and the life of the church received new vigor and its complexion the blood of health. The pews of the church were filled, the prayer-meetings were well attended, additional baptisms were frequent and a short interval.

My reason suggested that the appointment of the committee, which was quick and successful result, indicated that it ought to be accepted as an auxiliary in the ministerial work of every church. There is work which the pastor cannot perform, which women only can perform, and a very important work. In all the wealthy churches there is a large portion of the membership that hardly ever attend the Sunday noon-day service because they cannot bear the contrast between their own cheap and simple costume with the highly decorated and richly gowned apparel of their wealthier sisters. Sisters indeed! Neither recognizes there any true sisterly intercourse between them. The fact cannot be denied, and this is a great evil. It ought not to exist.

I hesitate not to say that no church is a true body of Christ where social distinctions are permitted to supplant and supersede that most sacred relation established by Christ Himself, the relation of membership in the body of Christ, and hence equality, fraternity and sisterhood. Few men wear a more costly apparel than the average of their sex, and few pay any regard to the difference in their Sunday dress. But it is not so with women. They are very sensitive upon the subject of their personal appearance in public, particularly so when they come into the congregation on Sunday. On this occasion every person is presumed to make his best appearance, and women will not allow themselves to be sharply contrasted with those of their own sex; rather than that mortification, they will not go to church, but will stay at home. Many will say, "In this they are wrong; they ought not to neglect the 'house of God' because of the pride and vanity of some of the members." Admit it. But which of the two, suppose you, will Jesus regard with most compassion, the poor woman who from mortified self-respect remains at home and worships God in secret, or the woman who, professing Godliness, comes to the altar arrayed "in gold and pearls and costly raiment," conscious of the admiration of all beholders?

Here is an ugly carbuncle on the church, which "is the body of Christ." This committee of sisters would effectually remove this painful excrescence, and help very much to make the church what it originally was, and what it was intended to be, "The light of the world." W. P. BOON.

DEPRESSION.

On every hand we hear a great deal about the terrible financial depression of our Southern country, especially in the raising of money for the Lord's work. From several States come tidings to the Foreign Mission Board of decreased receipts, and in every case the reason given for the decrease is "hard times." "Times" are "hard," and a great deal of the hardiness is on the Lord's work. "Times" have caused me to think a few times about the times, and this particular fruit of them, which it may not be amiss to mention, that our Christian people may think about them.

Thought 1. South Carolina is undoubtedly one of the poorest States in the South in material resources, and has felt as severely as any the depressing influence of hard times. Yet South Carolina Baptists have kept up their contributions to foreign missions. What they can do, the Baptists of other States can do. Why not?

Thought 2. Most of the contributions of our Baptist people are in small sums; so small as not to be seriously missed even in "hard times." There is danger of our making hard times an excuse for not doing what we can do.

Thought 3. I will borrow from a brother who expresses it thus: "There is yet enough in Baptist pockets to make this centennial movement a prodigious success, if only our hosts could be so seriously missed even in 'hard times.'" There is danger of our making hard times an excuse for not doing what we can do.

Thought 4. "Real love to Jesus will manifest itself now in enlarged gifts for his work, even to the making of sacrifices, which few of us have done as yet. The luxuries have not yet been sacrificed, much less the comforts. True love will make some of these give way to the higher claims of Jesus upon us."

Thought 5. What we do, must be done quickly. Only a few weeks remain until the fiscal year of the Convention closes—April 30, and the Board is further behind than ever before at this time. Receipts are behind those of last year, and expenditures will be \$15,000 or \$20,000 more.

Thought 6. If all the Baptists who read these lines would stop thinking about hard times and let their minds dwell for awhile on the many "good times" the Lord has given them in the past, they would be so filled with thankfulness that they would want to give to this in a thank-offering; and then praises would be heard where now only lamentations burden the air.

T. P. BELL, Assistant Secretary.

Richmond, Va.

A METHODIST BROTHER PROTESTS.

MR. EDITOR:—I see in your columns a contribution from Eudora, complaining of the "Errors of the Church." He seems to think infant baptism the lowest order of heresy, and in a measure holds the Baptist church responsible for its practice, or the continuation of the act. He advises all members of the Baptist church, if present when such a rite is being performed, not only to refuse to bow in prayer, but to get up and leave the house of worship. No doubt the author thinks infant baptism heretical in its strictest sense, but damnable in the sight of Almighty God. Why, then, go to any other house of worship but one where such rites are not performed? How could he be joined in holy wedlock a man? Woman who might hold to such heresy? His idea in regard to such things might be extended, and if it is true in one instance why not in many others? How could a woman marrying a man holding to such abominable heresies, hope to save her children from such heresies?

I married a woman a few years ago who belongs to the Baptist church, and when I read her these contributions, she says they do not reflect the sentiment of that church, but knowing the author as well as she does, says he is an extremist. Now, if this is not the sentiment of THE RECORD, why publish it and give it to the world as sound doctrine? If your convictions are in accord with the sentiments of the author mentioned, please don't send THE RECORD another time.

Very Respectfully,
J. T. OLIVER.

Courtland, Miss., March 26, 1892.

REPLY.

I read the foregoing letter with some surprise, and I am very sorry that Brother Oliver takes to heart so much what I said about infant baptism; and that he should conscientiously say to whoever his irritated feelings, I am willing to say it, for certainly I never intended to wound anybody's feelings. But in the outset I will say that if Brother Oliver will, or can, find authority for infant baptism in the New Testament, I will do all in my power to make it known, practice it myself, and defend it with pen and tongue; and until he can find it there, he should not feel that I have treated him badly because I refuse to join in asking God to bless what he and I and all must know is a heresy, if it is not found in the word of God. I will go further. I will give up any part of my faith which I cannot find authority in the Bible. Now, let Bro. O. come to that standard, and find infant baptism there, and we shall journey together in perfect agreement in the future. When your ministers are about to administer such a baptism, if they would say: "Our Baptist brethren present are not expected to join with us in asking God to bless what they do not believe is scriptural, and their refusal to kneel or bow during the prayer, or if they quietly retire, they will not be considered disrespectful," we would understand each other better, and there would be no cause for dissatisfaction. But our brother seems to think that on account of our being present, we must kneel, we must bow, we must ask God to bless infant baptism, or we had better betake ourselves to some other place of worship, and the truth of the matter is, that when Baptists do such things they are understood by their pedobaptist friends as agreeing and consenting that the sprinkling of unbelieving children is of equal authority with the immersion of believers, only that infant baptism is a little more binding than believers' baptism. To prove this, I will ask him to remember that, if possible, he and all pedobaptists would baptize all children in their infancy, and under their practice they would destroy believers' baptism, for they refuse to re-baptize them when, if ever, they come to be believers and demand it. If Bro. Oliver should go into a Baptist church, and be told that his bowing or kneeling in prayer and singing is to be understood as consenting to and believing that the immersion of believers in water on a profession of their faith, is the only baptism known to the Bible, would he not refuse to be so understood, and would he not say: "I believe and practice infant baptism, and if I agree that believers' baptism is the only scriptural baptism, I would be giving the lie to my own faith, and I will not so wound my conscience?" And if I write to the editor of the Christian Advocate and tell him if he believes as you do, not to send me another paper, he would think me very unreasonable.

But, once for all, I believe that infant baptism is one of the worst heresies that ever found entrance into a church of Christ, and Baptists are responsible for its continued existence when they, in any way, recognize it as scriptural, and there I will stand until there is another God and another Bible. If believing in God and His Bible makes me an extremist, then I am surely one.

There is no such thing as one great Baptist church, and I wish Bro. O. to note that. The little church here is independent, and has no head but Christ. But, in writing, I had no design in the world to offend any one, but simply to protect the faith of our people and keep it from being corrupted by errors, no matter who, and that I shall continue to do as often as occasion requires. I have pedobaptist friends who I love dearly, and they are not offended because I wrote as I did, nor am I offended when they preach their faith, but I have planted my faith in the Bible, and I will stand by it in the midst of the judgement thunders.

Eudora, Miss.
HOW I CAME TO BE A BAPTIST.
A TRUE STORY.

Good morning Brother A., glad to see you. Come in and have a chair. I suppose you are on your way to C. to your appointment. Exactly so, sir, but the wreck will prevent my reaching there in due time to preach. However, I don't feel that I should murmur, because I feel that nothing saved me in the wreck but the hand of God. Ah! how was that? Well, sir, I was sitting near the window when I heard the whistle give a very keen shriek, just then I looked out and saw the head light of the other train coming. O, horror of horrors. Quick as thought I yelled collision, sprang to the door and took a leap in the dark for life. As soon as I regained my consciousness I thanked God for having saved me by His power, and then I wished that every man who signed a whiskey petition could be there to see the suffering caused by a drunken engineer. O, Lord, how long shall we cry unto Thee for help?

You know Brother B. it is said quite often, that if you will let whiskey alone, it will let you alone. Not so, sir; for you see the company lost several thousand dollars and we have to suffer in body, and yet our government legalizes this business with thousands of such cases staring them in the face.

Well, Bro. A. how is the little girl that got hurt? Do you think she will live? Well, yes, but she will be a cripple all her life. Poor child, and whiskey did it. Yes, our engineer was drunk, and somebody voted to set up the bar keeper in business who sold him the whiskey. Well I had started down to telephone my wife and also my church. Would you like to walk down? Well, yes, and then as you have to remain here until the track is cleared, I begged if you would come back to my room and tell me how you came to be a Baptist. With pleasure, sir. If I have been rightly informed you were raised a Catholic. Correct sir. Come in Bro. A. and have a chair. Thank you. Well now you want to know how I came to be a Baptist? Yes I am very anxious to know more of your history.

Well, Bro. B. when I was quite a small boy about five years of age, my father died. Five years later my mother married a Roman Catholic, who, at that time, was engaged in the whiskey business in the city of J.

Shortly after mother's marriage I was placed in a Catholic school. My evenings were spent in the bar-room, assisting my step father. Here I formed a more intimate acquaintance with the priest. As we kept a first class bar the priest would come there to get his drinks.

He was a jolly, good natured kind of a man, and I soon learned to love him, and the result was that he soon had me a confirmed Catholic. For the next eleven years I studied the Catholic creed and practiced only in part the teachings of the church. And, in fact, I don't believe that any Catholic practices it in full. Especially the confession to the priest.

This religion was right convenient for me as I had a nature that loved sin, and here I could go on indulgence in the same.

But during the eleven years I was still the same wicked boy, and I longed for something that would make me better.

In the Catholic church I could drink with my priest, play cards, dance and curse with the laity, go to confession and all was well, i. e. so said my church. But during the epidemic of 1878, I left the crowded

city and moved to the country twelve miles south of here, I rented a house near a Baptist church, Sunday came and found me quite lonely. I decided to walk up to the church, not to hear the old heretic preach, but to be in a crowd. However, I soon found that I would have one of three things to do, go home, stay in the yard by myself or go in and hear the preaching.

The latter I decided to do. His text was: John 5:39. I thought while he preached what an old fool to recommend to me the study of a book that none could understand but the priesthood.

During his sermon he admonished all to buy a new Testament and read for ourselves. Some how his words impressed me as never before. The next day I purchased a New Testament and one gallon of whiskey from a man who is now a Christian and a minister of the gospel. However my whiskey soon gave out as I had some friends to help me in devouring the contents of the jug.

The next day found me in better shape to study the wonderful little book. The more I read the more I felt my sins and how I longed to meet that old preacher again to give me more light! My sins rose up before me like mountains. Bro. A. who was that old preacher? It was old uncle J.—as I learned to call him afterward. He has long since passed to his reward. But long will his name and work be dear to me. Ah! I know him well. Well he came back and I met him on the yard and told him of my trouble and he took me off to a shop near the church and there he prayed for me. I never shall forget how he looked when pleading with God to forgive my sins, poor man. I thought, does he really love me so, yet I could not doubt his sincerity. While he prayed I wept for the first time because of my sins. I continued to read that wonderful little book, and at last my soul found that sweet relief in trusting fully in Jesus' blood. During that year I united with that church and was baptized with my wife by old uncle J.

Well Bro. A. what became of your step father?

One year later he was converted, became a Baptist and died three years ago, died in the triumph of the Christian faith. He said while dying thank God my boy was instrumental in redeeming me from Catholicism. And now you are trying to tell to others the sweet story of that wonderful little book? Yes sir, and to God be all the praise and glory. God bless you Bro. A. may you live long upon the earth to tell others the sweet story of the Cross. And may you have that same spirit to accompany your preaching and your prayers that ever characterized the life and work of old uncle J.

There, the dinner bell has rung. Good by, hope to see you again. By, Bro. B. Guess we'll get off some time this evening.

FRATER.

BLASPHEMING AGAINST THE HOLY SPIRIT.

I give you the result of some reflections on the subject of blasphemy against the Holy Spirit, or, as it is called, the "unpardonable sin." I have been disposed to look upon this as being a very perplexing question, which I suppose was due to the fact that I had never investigated the subject for myself. The "Doctors" differing about it, I had about concluded that it was a matter too complex in its nature for me to settle. While what I have to say is not new, I feel satisfied it is the correct view of the Scriptures upon that subject, and it may serve to relieve the minds of some who may be annoyed with the idea that they have committed the "unpardonable sin."

The subject of the Holy Spirit has been up in our prayer-meeting for quite awhile. At a recent meeting Bro. B. N. Hatch submitted the query, "What is blasphemy against the Holy Spirit?"

The pastor, Brother Sibley, appointed the writer, with others, to answer the query. I then realized that I must investigate the subject for myself. Whereupon I find that our Savior had been casting out devils, and the power by which this was done, was the Holy Spirit. The pharisees were present, determined if possible, to turn the people away from him and were willing to resort to any measure however extreme, to accomplish their purpose. Our Savior had performed a noted miracle, this they could not deny. Not being able to account for it, or explain it away, they were now forced to acknowledge that Jesus was the Messiah, or go to the extreme of attributing the casting out devils, which was done by the Holy Spirit, to Beelzebub, the prince of devils. Our Lord, in order to check the bad influence of this ridiculous and blasphemous charge, replies: "How can Satan cast out Satan?" "And if a kingdom be divided against itself, it cannot stand." "And if Satan rises up against himself, and be divided, he cannot stand, but hath an end." He then proceeds: "Verily I say unto you all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme. But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." "Because they said He hath an unclean spirit." Mark 3:28, 29. Did the pharisees commit the sin of blasphemy against the Holy Spirit? Did they not say that Jesus cast out devils by Beelzebub, the chief of devils?

In this did they not charge Jesus with having an unclean spirit? "But he that shall blaspheme against the Holy Spirit hath never forgiveness." "Because they said He hath an unclean spirit." What is the sin then for which there is no forgiveness? It occurs to me that it would be difficult to declare more plainly that it is the ascribing those miracles to the power of the devil which our Lord wrought by the power of the Holy Spirit, thus charging the Holy Spirit with uncleanness. I would not insist, however, that the Scriptures must be so interpreted as to make this particular sin alone, blasphemy against the Holy Spirit. It would be well then, to never speak irreverently of the Holy Spirit in His work.

J. R. SAMPLER.

Summit, Miss., March 11, '92.

BRETHREN IN THE PASTORATE.

RATE.

Two years ago, while I was pastor at Providence, Grenada county, Miss., we had what we called "Children's Day," as also we observed at Gray's Port, Torrance and Shiloh, at which time I preached to the children and memorable days are they to me.

At Providence I gave the little boys each a small package of cotton seeds, about 200 in number, with this understanding: Each was to plant his seeds, do all the work himself—cultivate, gather and sell the cotton, and give the proceeds to missions, but to keep the seed for next year, with the understanding that they were to give only half the proceeds of that crop and keep the other half.

The little girls were to ask their mothers to donate them each a hen, and they were to give the proceeds also to missions.

I found an interesting contest between the little boys—cultivating and watching their cotton, and the little girls pushing up "old Speck," and the 15th of November told what the "Little Workers" had done, which put to shame many church members who had been paying nothing to missions.

I enclose a letter written by one of the little boys of about 9 or 10 years of age, showing what he, his brother and three cousins did last year.

At Home, Jan. 1, 1892.—Mr. Riley, Dear Sir:—I will try to write you a few lines to-night. We received your picture and were overjoyed. Do you remember the cotton seed you gave us? We boys at home made \$5 last year. We remembered what you told us and gave half of it to missions.

Your little friend,
JIMMIE LAMBERT.

Brethren, think of it, these little boys gave \$1 each to missions last year, while many of our well-to-do church-members didn't give one cent.

I have high expectations of those boys. They will do far more next year.

Brethren, try it in your churches this year, and you will be pleased with the result. Start with about 500 seeds to each little boy, then next fall report through THE RECORD the result. "They are the seed which the Lord hath blessed." Isa. 61:3.

G. W. RILEY.

CARE OF UMBRELLAS.

"The wise man always carries an umbrella," is a well-known old saw, said an umbrella manufacturer, and it is not such a bad one, either; but the wise man who carries an umbrella is still lacking in wisdom if he doesn't place it, when it is wet, handle downward to dry. Show me an umbrella that has holes worn in the silk about the ring at the top, while the body of the material is still intact throughout, and I will show you an owner of an umbrella who doesn't deserve to own one, not if it is a good one; and show me an umbrella that has holes in it along the ribs before natural use of it should make them come there, and I will show you an owner who carries his umbrella more for the sake of appearance than utility.

A wet umbrella placed handle down drips the moisture from it at the edges of the frame, and the material with which it is covered dries evenly, and it leaves to spot still soaked with water. If it is stood handle upward the water runs down to one spot at the top,

IF YOUR BACK ACHES.
Or you are all worn out, really good for nothing, it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, cleanse your liver, and give
a good appetite.

